lBeaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

252 262 5. The absorbing organ of the cotyledon (*uto*) of the nut at the *uto* stage is eaten raw (*uto mata*) with a *kinaki* of the *ipiipi* flesh that surrounds the *uto* or is baked (*uto tao*) without being removed from the shell.

6. A recipe (probably an importation from the Cook Islands) was given for *uto poi*. Baked *uto* is removed from the shell and pounded with the *tuki* in a *kumete* until soft, then coconut liquid of the *niu mata* or *niu kaiokaio* is added to the soft *uto* and the whole thoroughly mixed and eaten.

7. A dish called *yomi* was prepared in former times by allowing the flesh of a drinking nut at the *niu matamoiomoto* or *niu matu* stage to rot in sea water for 8 to 10 days or until the flesh was thoroughly decayed. Coconut cream was mixed with the flesh, the whole was baked, and *yomi*, a thick, sour, creamy food resulted. Tradition states that *yomi* was the favorite food of the Yayaku people when they lived on Motu Ko and was served by them with a *kinaki* of *likoliko* talo pudding.

8. From the nut at the *yakali* or *niu papaku* stage is obtained the *ipiipi*, a common *kinaki* for fish or other foods in the absence of talo. From this *ipiipi* also is made *lolo* (coconut cream). The nut is split into two and grated (*valu*) on the grater (*tuai*). The *ipiipi* is grated either finely or coarsely, depending on the excellence of the grater, whether the teeth are perfect and closely set or imperfect and irregularly spaced. To grate finely is *valu wakatiliki;* to grate coarsely, *valu wakapatapata*. These two types of grating are merely the characteristic results of particular *tuai* and are not related to the preparation of special dishes. It is desired at all times to avoid coarse grating: in proportion as the grating is coarse, the amount of *lolo* wrung from the gratings is less; and the finer the grating, the more the *lolo*. The gratings are picked up in the wringer of coconut husk fibers (*tawonga*) and wrung (*kuku*) into wooden bowls or coconut shells. The refuse (*ota*) left in the wringer after the oil is expressed is thrown away.

COCONUT OIL

302 [515] Coconut oil is used as a hair beautifier and skin perfume. To rub oil into the hair is *omoomo*; to perfume the skin, *pani*. Oil was used mainly in the evening after bathing, when the day's work was finished. The three kinds of coconut oil are made as follows:

303 1. *Valikonga: yakali* flesh is grated and wrung out into a coconut cup; shredded leaves and flowers of sweet-scented plants are added to give fragrance; according to preference, *tiale, sau, nonu,* or *maile* leaves and flowers are used. The preparation is baked over night in the oven and is ready for use the next day.

2. *Vinu tutu: yakali* flesh is grated; leaves and flowers are added; the gratings are not wrung out but are placed in a coconut shell and exposed to direct sunlight for two or three days or until the gratings disintegrate and the oil separates; the oil is then wrung out into a shell. A hot stone previously fired in the oven is dropped into the oil, which is allowed to cool before being used.

3. *Vinu takataka tutu:* the flesh of the *takataka* nut, which can not easily be grated, is rubbed (*olo*) on the *purga talatala* rubbing stone. Flowers are added to the rubbings and the whole is wrung out and placed in the sun until the oil disintegrates. It is then fired with a hot stone.

302 832 All types of oil are considered equally desirable. A woman makes the one she prefers. The most common is *valikonga*, as *yakali* nuts are more readily available than *takataka* nuts. The importance of oil to the Pukapukans is well brought out in the stories and chants, where the lover always makes a careful toilet with oil before leaving the house.